THE EVANGELICAL LUTHERAN INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

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Introduction.

This number, commences the fourth volume of the Intelligencer. Whether we shall be enabled to continue its existence and in an improved form, or, whether we shall be called upon to bewail its dissolution, is to be decided by our Ministers, and the people of our Lutheran Zion. We have no doubt, deficiencies were noticed, but every exertion having been made on our part, to render the work interesting and profitable to our readers, under many untoward circumstances, we feel assured, they have cheerfully pardoned us. The pointed expressions of approbation, as to our work generally, which we met with in other periodicals, and letters received by us, from individuals, were grateful to our feelings.

We had hoped, that this volume could be enlarged, and furnished to subscribers cheaper than those which preceded it. But in going through our book of accounts, we find, that the present number of subscribers, who most probably will pay, will scarcely enable us to pay the printer, paper-maker, and postage, with which we are taxed. Devoted as we are to our Zion—deeply impressed with the fact, that the Intelligencer has contributed much to rouse its members to greater zeal in the cause of Christ, and to present our church to sister churches in her true character, we have duly taken up the subject of continuing the Intelligencer, and, after prayer and meditation, we are enabled to say—That if during this year, our brethren in faith will exert themselves, to augment the number of subscribers to one thousand, at one dollar per volume, the Intelligencer can appear and will exist, in an enlarged form, better paper than hitherto used, and with new type. If any feel willing to aid in realizing the prospect thus held out, we hope they will immediately commence their operations, and give us early information of their success.—

We should in the course of six or eight months, be enabled to ascertain, whether or not, we might make the preparatory arrangements.

As upwards of five hundred dollars are due, we trust that those delinquents will without delay pay over according to the bills sent them, and also $1 50 for vol. 4, to such Agents as we have appointed, or to any Minister of our church. This is important to us, as it is time that the debts contracted by the publication of the Intelligencer, should be liquidated.

For the Lutheran Intelligencer.

Things to be desired.

It is desired that every member of the Lutheran church seriously reflect upon the alarming destitution of gospel privileges within her borders. How numerous are the congregations which enjoy not the regular dispensation of the ordinances!—how many which have not the stated preaching of the gospel!—what vast multitudes of youth are permitted to grow up uninstructed in the principles of religion, and thus left exposed to the naturally vicious inclinations of their own hearts, and to the corruptions of the world around them!

It is desired that the disparity between the number of congregations and ministers be made a subject of serious meditation. At present many a clergyman has the charge of five or six, and some even eight churches, and it is impossible that he can perform all the incumbent duties of a minister among them. Let it not be said, that fewer could not support a clergyman. Most of them have the ability; they only want the inclination; and if the gospel were more frequently preached to them, they would appreciate it better, and willingly contribute more liberally to its support. "But how shall we remedy the evil? we have no ministers to send them." Yes, this is the alarming fact. But let every young man, who feels himself called to the ministry, be encouraged and brought out. Tell him, that pecuniary embarrassments shall not keep him back, for the Education Society which has been lately established will loan him money, by which he may complete his studies at the Seminary. Tell him of the crying wants of the church, and his own responsibility to God.

It is a thing vastly to be desired, that the importance of the Theological Seminary were more highly valued by the church. One of its primary objects is to supply the lamentable deficiency complained of above, and for this purpose it must be supported by the Christian liberality of the church. It is the child of the church, and unless its infancy be well nurtured, its

manhood will never be ennobled. Heaven has thus far smiled propitiously upon that school of the prophets, but that is no reason why our efforts should be relaxed, but rather an incentive to more increased diligence and ardent perseverance, for we have no right to expect a moral miracle in our favour.

It is earnestly desired that the efforts now making to elevate our church to a level with those around us be frequently & seriously reflected upon. They have their divinity schools, and they are generally well endowed, at least, they are not permitted to suffer. They have their various societies by which so much good is done, and the pious among them give liberally to their support. We seem to have caught a portion of that spirit, but oh! how far we are yet behind! Lutherans, awake! lest Heaven frown upon you. We want your earnest co-operation in carrying on the important work of supplying your destitute churches with well qualified ministers. Say not, that you are unable to help us. The Lord will judge.

It is desired that the plan of raising $10,000 for the support of a second Professor be successfully and speedily accomplished. How easily this might be done, if we only felt the goodness of God in our own hearts. He has given many of us wealth. I will not say *blessed* us with it, for it is no blessing when no portion of it is given back to Him. Shall the project fail because we are unwilling? Shall we abandon the enterprize? Then cease to pray for God's blessing, for it would be a mockery of His holy name. We can expect no good thing from Him, if we harden our hearts against the loud, long and oft repeated cries of His imploring, bleeding church.

There are more things to be desired, but enough for this time.

FRANCKE.

Thoughts on Confirmation—No. 2.

The next point that claims our attention, is the state of mind that should exist to justify the performance of this solemn rite. No one will think that it should be administered indiscriminately to all who apply for it. It has, certainly, been an error of those churches in which this institution prevails, to require, very often, too little of them who are the subjects of it. If in the preparatory course the aim should be not only to enlighten the understanding, but likewise to impress and convert the heart; caution should be used before Confirmation, that it might be withheld in the cases of those, who after examination had given evidence, that they are not furnished for it. Convinced as the writer is of the correctness of

these views, he cannot but believe it to be of great moment to the Church, to those that are not within its pale, and to candidates for Confirmation, that more should be required in the way of preparation than ordinarily is; and that efficient means should be used to determine its existence, the existence of the preparation. This language is employed not to discourage individuals, that are disposed to engage in a very clear duty. If the guardians of the Sanctuary should be wakeful, and with scrutinizing care receive disciples, it is both the duty and interest of candidates for Confirmation, to ponder their steps, and intelligently and conscientiously to do what they do. To aid in the enquiry, what should be the frame of the mind to authorize a renewal of baptismal vows before the Church, a few hints will now be thrown out. To all who have this interesting solemnity before them, it will not be undesirable to know what should be their condition before they can approach it. That a preparation is necessary, will be evident to all. No one can, who claims any respect for his opinions, assert that no specific qualifications are necessary, or that religious instruction alone constitutes those qualifications.

This being conceded, the question comes back to us, what are those qualifications, and this involves another of some notoriety, on account of the discussion it has produced amongst divines, viz:—Who are members of the Church? Waiving this for the present—let it be remarked that serious reflection should always precede Confirmation. The mind that has not been awakened to consider its obligations to God the Redeemer, to meditate on the constraining inducements, which our relation to him, present to love and obey him, that has not deliberately surveyed the magnitude of those duties which every professor of Christianity is pledged sacredly to perform, cannot be fitted to partake of this institution.—It is, however, not only necessary that the mind should be excited to meditation, but the heart should be affected with a sense of its indebtedness to heaven, of its depravity, of its wants. It should realize that it needs such help as an Omnipotent Redeemer can alone give. So deep should be the feeling of this that any thing would be welcomed that could furnish assistance, and any means resorted to, however difficult, by which it could be attained. It should know from the instructions given, that such aid is to be met with in him who was the never to be forgotten hero of Calvary's bloody hill, and that it is communicated to them who seek him in his ordinances. If exercises of this kind be accompanied with a firm resolution to make the salvation of the soul the great employment of life, there is nothing to prohibit, but every thing to encourage our coming around the altar of the Sanctuary and swearing allegiance to heaven's King.—Then may we receive that imposition of hands which though it convey no gifts of the Spirit, is the symbol of the good will of the pastor and

the church. Should it be said that many who are in the state of mind mentioned above are nevertheless timid—fear to approach, lest they should contaminate the holy things of God, and bring maledictions on their souls—whilst we honour this feeling when it is properly regulated, we would say:—let us come with boldness; our God is our Father; he is merciful; our Redeemer is the Friend of the labouring and the heavy laden, and the institutions of religion are adapted to remove our pollutions, to purify the soul, to infuse into it holiness, and therefore require nothing but the exercises of true penitence to render us susceptible of their *selectest* influence. Were this most momentous transaction engaged in always in this spirit, how blessed would be its consequences. It would be the starting point of a career distinguished for every blessing—honourable and useful, and the termination of which would be peace. Vows would be made, and they would be paid. "The Zion of our God would rejoice and blossom—"a little then would become a thousand, and a thousand a great multitude." Let then the young consider their steps—in sincerity and penitence let them consecrate themselves to God, and whilst they thus remember him in the days of their youth, he will not forget them, but guide them by his counsel and receive them to glory. NEANDER.

Juvenis in the Itinerant.

Our readers will recollect a short article, which we published in the Intelligencer, page 340, vol. 3, in reference to the serious and distressing schism, that has for some time existed among our Methodist brethren. As many of our subscribers, among whom we believe there is not at this time a single Methodist, were desirous of knowing the nature of the schism, we deemed it our duty to say something upon the subject. We know that good Lutherans love all who love the Lord Jesus, and that if we assured them, that doctrinal points, as taught by the Methodists, were not the cause of the schism—but merely a difference of opinion, as respects what we term non-essentials, their alarm would cease. For as long as a denomination takes the Bible for a guide, and does not attempt to degrade our Redeemer to a mere man, Lutherans have no fears as to the prosperity of the Christian church.

We had read the "Mutual Rights," an excellent paper, published by the party called Reformers, and previously, a number of articles from both parties, which appeared in the Baltimore Patriot. Our views of the subject, induced us to say, that we thought the Reformers would succeed—we expressed our sincere wish that the schism might be removed by the

prayers of the pious—we stated that some members of the Methodist church in Tennessee, had declared the Methodist economy contrary to reason and scripture, and then concluded with the sincere belief, that as non-essentials were the cause of the schism, a temperate discussion would be advisable. More we did not intend to say thereafter. Our religion and temperament are averse to controversy. We will never seek it, and if coerced into it, it gives us pain. How then could we be supposed to join the ranks of one party, against another, in a sister church, when both appear to hold to the true faith. True, we, of the Lutheran church, are governed by Synods, composed of an equal number of Ministers and Laymen—our church government is indeed democratical and yet we prosper. How natural that we should be delighted, if the same church government is approved of and adopted by others; and yet, if they prefer being governed by one or more ministers, excluding Laymen from every privilege but contributing the requisite pecuniary aid, we will really not quarrel with them. Now who would find fault with us? We thought no one. But we were mistaken.

In the "Itinerant," (a paper lately established in Baltimore, by the old side party of Methodists,) of the 7th of January, No. 5, vol 1, we saw, but lately, a piece signed "Juvenis:" A very appropriate signature indeed. What a pity, the young man, did not first submit his composition to his friend Senex. But,

"Thus men go wrong with an ingenious skill,
Bend the straight rule to their own crooked will;
And with a clear and shining lamp supplied,
First put it out, then take it for a guide."

Hence we are not much astonished that the *young man* sets out with a false construction of what we said; and, really, we would not say a word about it, but as we have some valuable personal friends among the Methodists in Baltimore, we cannot permit them to think, that we are so *duped* as to charge the Methodist Episcopal Church of Baltimore, "of being either the servile dupe of an unscriptural and unreasonable government," &c. We do assure them, that the *young man* misrepresented what appeared from us. The Methodists of Tennessee said it, and so we stated the fact. The young man, then finds fault with us, that we sympathise with the pious and learned Dr J. We cannot help it, for he is an old, well-tried soldier of Jesus Christ, and as appears from his writings, which are not controverted, he has been the uniform friend of Methodism for many years. Perhaps souls were saved through his instrumentality, before the *young man* knew what true and vital religion is! How then can we resist sympathy, when we are told that he has been expelled the church, for which he lived and laboured many years. If such a man were

expelled by the Reformers, we should feel as we do now. We have neither time nor disposition, to enter into the minutes of the origin of the schism, but the young man says, that it is not in "a difference of opinion on church government," nor "a desire" in the Radical party "to remodel the church." Here we cannot for astonishment say any thing more, than, the young man surely read none of the productions of the Reformers. He advises us "before we again sit in judgment on our brethren, to be little more certain that our balance be true," &c. Here we have another evidence of the inexperience of the young man. We sat not in judgment upon our brethren, but gave our opinion, and that reason and law and Gospel will justify.

We hope our good friend, Mr. Cox, the respectable Editor of the Itinerant, will advise the young man, who by his "Correction," proves that his mind is not yet matured, to submit to the guidance of several elderly persons. Whether they be Ministers or Laymen, or an equal number of each, or Matrons, we think he will not again be so indiscreet as he has been. As we have an affectionate regard for him, we pray, and sincerely too, that Mr. Cox, and our brethren who read the Itinerant, will pardon the indiscreetness of Juvenis.

For the Intellingencer.

Zeal of the Ladies.

It is indeed cheering to hear from various quarters that the *ladies* of our church are coming forward to aid in the support of the several charitable societies established amongst us. Woman never appears more interesting than when ardently engaged in promoting the cause of that Redeemer, whose religion has elevated her to her present exalted station in Christian communities.

We have heard, with inexpressible delight, that in several sections of the church, female associations have been formed for the purpose of *preparing needle-work*, to be sold for the benefit of the Seminary or of Missionary Societies The ladies of several other communions have long practised this laudable plan of raising funds, and we hail it as a prognostic of better times and feelings amongst us.

We recommend it to the ladies of all the churches to go and do likewise. An association may be formed to meet once a week, and spend an afternoon in the delightful employment of preparing work, the proceeds of which will be appropriated to carrying the gospel to the destitute, or

to the support of some indigent student for the ministry. Thus time will be profitably spent, and verily the prayers of the poor will be a great reward.

HERMANN.

Caution to the Careless.

The following narrative is, as our Correspondent well observes, calculated to excite sinners to work out their salvation in due season, and hence we very willingly publish it. We sincereiy hope, that it may be sanctified not only to the people of his charge, but to all our readers.

"A few months ago, Dr. F. called to see me, and informed me that Mr. J. who lived some distance from town, was ill, and wished me to go and see him. Accordingly, I accompanied the Doctor next morning to Mr. J's house, and found a man of about thirty-five years of age, very dangerously ill with a lingering complaint, that had reduced him to a mere skeleton; but he appeared in full possession of all his faculties. The doctor first addressed him—looking the doctor earnestly in the face, he said, "Oh, doctor! it is not you that I wish to see; your medicine can do me no good; no, not all the medicine in the world can save me; it is the preacher, the preacher I want and must see." I then approached his bed, and on seeing me he reached his feeble hand to me, and exclaimed, "ah, friend, what have I neglected?" he could say no more, but wept. I then spoke to him respecting his present and future state; in order to find out what his hope might be, provided he should be called from time to eternity. However, he could give me but little satisfaction. He requested me to administer the Lord's supper to him, and baptize several of his children, "for," said he, "this duty has been shamefully neglected." I then endeavored to convince him of the necessity of making a diligent use of the means of grace in the time of health, and the danger of deferring it to a sick or dying bed. He answered, that he had been instructed in the Christian religion in his youth, and had been a member of our church. I told him, it was a lamentable thing that I should be a preacher in the neighborhood for nine years past, and not have an opportunity of becoming acquainted with him, or of doing any thing for his soul, until now at this critical moment. He then told me, that when I first came into the neighborhood he for some time attended my preaching and was much affected, but the love of this world drew his attention, and he became indifferent to religion.

I then spoke to him a few minutes, to convince him that being affected by the word of God was not sufficient; but that we thereby must be

brought to the true and genuine faith in the Lord Jesus Christ. He being much exhausted, I sang a few verses and prayed with him, hoping the Lord would hear my prayers in behalf of a poor and perishing sinner; I then gave him a little time for meditation.

When he had regained strength, I conversed with him a short time on his soul's estate, when he burst forth in the following language: "Oh, sir! I see my folly; I have left the things undone which I ought to have done, and have done thousands of things that are abominable in the sight of a holy and just God: I have lived but a few miles from the Sanctuary of the Lord, where the bread and water of life are handed to poor and perishing sinners; but on those holy days which the Lord has sanctified for his service, and on which I should have been gathering something to support me in this trying hour, I was engaged with sensual things. I have spent my life in living after the inclinations of an evil and corrupt heart. Oh, could I but recall my time! but this I cannot do; I am on the threshold of eternity, and must soon be launched thither from which there is no return. I soon must meet that awful judge—and, Oh, sir, I am a great sinner! What shall I do? I have prayed for pardon, I do still pray God to pardon all my sins. If I am not pardoned I must go to hell." Such was his language in broken sentences for some time, and appeared to be in great distress of body and soul. I then explained to him the love of God in sending his son into this world to save sinners; and told him that God would cast none from him that come with a broken and a contrite heart. I was very anxious of having a few more days time in showing him the glorious plan of redemption through faith in Jesus Christ. I finally consulted the doctor on the subject, but it was his opinion that the man had not many hours to make preparations for eternity. I then spent a few minutes in meditation and prayer, after which I went to him and spake to him respecting his hope of salvation, to which he replied: "I am a poor sinner shivering on the brink of eternity, and have no other hope but that God will pardon me for Christ's sake. If I cannot obtain his righteousness to justify me in the sight of a holy and an offended Judge, I must be condemned and eternally lost" He continued, "Oh, sir, do you think I shall find pardon?" I told him that Jesus came into the world to seek and to save poor lost sinners, even the chief of sinners; to which he said, "I believe he has, and I hope he came to save me, a poor dying sinner; this is, and shall be my continual prayer."—Upon this confession of his faith and hope in the Divine Saviour, I gave him the Lord's supper. He then called his wife and children to his bed, and told his wife there are six of the children that are not baptized, that must now be done. She wished to have a little time to prepare them;

he said she had no time to spare, and as God did not look at the outward apparel of man but at the heart, I should baptize them without her making any more preparation. He appeared much composed, folding his hands whilst his wife and children were surrounding his bed, and I baptized six of the children. While I was commending him and his family into the hands of a merciful God, he breathed his last, and his soul took its flight to the world of spirits. J. C.

For the Evangelical Lutheran Intelligencer.

(TRANSLATED FROM THE "FRIEDENSBOTE.")

John Francis La Harpe.

Of all the events contemporary with the establishment of Christianity, none contributed more to increase the number of believers, than the conversion of St. Paul. Similar cases in our days, are calculated to produce the same effects; they are the cause of joy to the believer; of faith, courage, and strength to the weak; have a tendency to confirm the wavering, and awaken the unbeliever from his groping in the dark. The Son of God alone could say, "Except a man be born again he cannot see the kingdom of God," John 3, 3. And that church alone whose founder he was, furnishes us with such examples of regeneration, because in her alone dwelleth the spirit which, according to the prophet, gives a new heart, Ezk. 36, 26; and if the history of the church had transmitted no other fact than the miraculous change by which a Saul became a Paul, this alone would be sufficient to lead to faith and convert the world.*

The impression made by such a change, however, is greater or less, according to the character of the individual in whom the change takes place. Is he gifted with splendid talents, great reasoning powers, and a clear judgment? Is he leagued against the Gospel? Does he do all in his power to exterminate religion? If so, then the change by which he is induced to love what he before hated, and to hate what he loved; to defend what he assaulted, and assault what he defended; ardently to desire

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*Lord Littleton, who for a long time was one of the most conspicuous infidels in England, was on a serious consideration of this circumstance alone, brought to a knowledge of the living faith, and after his conversion wrote a book in which he establishes the divinity of the Christian religion from the conversion of the apostle. This work, deservedly popular, is entitled "Observations on the conversion and apostleship of St. Paul, by the late right hon. George Littleton.

what he despised, and despise what he desired; such a change cannot fail to excite attention and reflection in every unprejudiced mind, which if sincere must at once admit that an individual of this description would not lightly subject himself to the derision of his associates in unbelief, to the reproach of having deserted his principles, and to persecutions of every kind which invariably follow such changes,—must admit that something more than man, that the power of God has been at work. Such an instance of thorough regeneration took place in the ancient days of the church with St. Paul, and in our times with La Harpe.

John Francis La Harpe was born at Paris, in 1739. In his 20th year he produced two discourses in which the spirit of infidelity peculiar to the times amply displayed itself, as they abounded in declamations against the clergy. Four years afterwards he composed a tragedy (Warwick,) that much increased his popularity, and procured for him the (in those days) distinguished honor of being presented to Louis the XV. Subsequently, he became more intimately acquainted with Voltaire, and was ready to join any of those parties who under the pretence of toleration, were incessantly at work to annihilate Christianity, and thereby rob the human family of their only comfort and support.

His, in several respects, remarkable correspondence with the grand duke of Russia affords many instances where religion is treated with defiance and scorn. Among those with whom he was associated, La Harpe heard all that had ever been written or said against religion, and even learned to put in practice against her all the resources furnished by a glittering sophistry. Reaping new laurels by the production of his tragedy, "Philoclet," he found himself on the death of Voltaire at the head of the enemies of Christianity, who in that infidel had lost their chief.—He was at this time surrounded by that impenetrable darkness, in reference to divine things, that encompasses every one who is not illuminated by the Word of God, no matter how learned and enlightened he may be on other subjects. It is true he spoke of God, yet was he in reality without him, and at enmity with religion and all her institutions. The divine doctrines of the Christian's faith appeared to him foolishness; he could see nothing in them but systems calculated to enslave the mind without satisfying the heart. In him the words of the scripture, 1 Cor. 2, 14, were amply confirmed—"The natural man receiveth not the things of the spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." He considered Christianity a lost affair which would be for ever prostrated by the philosophical assaults of the eighteenth century; and held that human reason was strong & powerful enough to supply the place of what was until then called revelation. That a Saviour should have died for the sins of man,

appeared to him incredible, nor could he see any necessity for it. He laboured under that mistake hich holds all religions alike good, provided morality be inculcated by them; notwithstanding this, he himself disregarded her precepts. As the love of God was not shed abroad in his heart, it was the seat of much bitterness and pride, nevertheless, he believed that man was sufficiently good by nature.

The breaking out of the French revolution found him engaged at the Lyceum, where his lectures on the literature of the Greeks, Romans and French, were much applauded and admired Indeed, his acquirements were so extensive, & his criticisms so acute, that his contemporaries honored him with the appellation of the French Quintillian. La Harpe participated in the high expectations that were entertained at the commencement of the revolution, but he also shared the troubles of which it was the cause; for in 1794 he was thrown into prison, because he had unmasked the blood-thirsty infatuation of the tyrant Roberspeire. During his confinement, the complicated miseries of the human family presented themselves to him in their whole extent, and the most lively colours. Being in daily expectation of a violent death, he was induced to review his past life with more earnestness, and felt that all his popularity and fame were vanity, that notwithstanding his philosophy and great learning he was devoid of peace, comfort, or hope; and found himself as one forsaken and in the midst of an interminable wilderness. Then it was that a voice from within admonished him to turn to that Saviour and everlasting fountain of faith which, during his imagined prosperity, he had despised. Taking to hand "the following of Jesus Christ,"* by Thomas a Kempis, he found on opening the book these words—"My son, here I am! I come to you, because you have called me." These simple words were according to his own declaration, the first step to his conversion, and then it was that day began to dawn and the morning star to arise in his heart, 2 Pet. 1, 19. He was constrained to acknowledge himself a sinner, and while he laid his burthen on the shoulders of Him who bears the transgressions of the world, he felt the comfort of his sins forgiven. He had found the Messiah, John 1, 41. Christ had become his peace, Eph. 2, 14. Applying himself diligently to reading the Holy Scriptures, he experienced that joy which is the portion of those who read them for the first time under the enlivening influence of the Holy Ghost. The spirit of wisdom and revelation was given to him more and more, Eph. 1, 17.—With every new reading he received new light, and felt how foolish it had been in him to consider the Holy Scriptures nothing more than the work of men; recognizing them now for the first time, as the word of God quick and powerful, and sharper than a two-edged sword, piercing even

*Die Nachfolge Jesu Christi.

to the dividing asunder of soul and spirit, and of the joints and marrow, and as a discerner of the thoughts and intents of the heart, Heb 4, 12.— He declares the Bible to have been of incalculable value to him: these are his own words: "The Scriptures informed me of every thing necessary to know, because God gave me grace to read them with sincerity. After his soul was comforted and renewed in this way, his whole system assumed a higher elevation, and instead of repining and wasting away in inactivity, as was the case so long as he depended on his reason and philosophy for support, he went joyfully to work, and the first fruit of his labours was his excellent translation of the Psalms with annotations and an introduction on the spirit of the Holy Scriptures and the style of the Prophets, which bespeaks much learning and sound criticism. He finished this work in prison, and, as it were, under the bloody axe of Robespeire, but was now devoid of anxiety or fear since he knew Him who said, —"If the Son therefore shall make you free, ye shall be free indeed, John 8, 36.

Thus did the Lord, after much forbearance and long suffering towards so criminal an association, give a signal proof of his power and mercy. All the pillars in the temple of infidelity which the eighteenth century had erected were prostrate; one only remained standing, and this one God designed to bring down after a different manner. It pleased him in the fall of this one to expose the nothingness of the vanity of the whole party, and furnish a glorious victory to the true faith. In La Harpe the haughty wisdom of his time was made foolishness, 1 Cor. 1, 20; and such will be the fate every where of that worldly wisdom which prevails more or less in all countries, and assumes various names and appearances, but whose principles are ever the same: namely, darkness, pride and rebellion against God. So will any earthly power that dares to erect its head against the Lord and his anointed be brought to naught; the billows of vain endeavours shall break against the imperishable rock of Omnipotence, and be dissipated like the mists of heaven.

The sentence which unexpectedly took the life of the execrable Roberspeire saved that of La Harpe. Shortly after the ninth Thermidor he was restored to liberty. He had vowed to dedicate the remainder of his days to God, and he kept his vow. Immediately after his release he resumed his activity at the Lyceum, where, in presence of a numerous assembly of the most distinguished and gifted men of France, he fearlessly renounced his former errors; appreciating the declaration of him whom he now acknowledged as his Lord and master, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven," Math. 10, 32. It was matter of astonishment to the whole world, and how could it be otherwise? when such a man, amid

factions of every kind, at a time when the infatuation of a misguided multitude barred the sanctuaries of Christian worship, spoke in praise of him to whom "is given a name which is above every name," and at whose "name every knee shall bow," Phil. 2, 9 & 10. But it was to be expected that envy and hatred would not be long inactive. Some even ventured to accuse La Harpe of hyprocrisy—him who was celebrated for the consistency of his character, and inflexibility of his opinions.

[*To be concluded in our next.*]

Officers of the Female Missionary and Education Society of Taneytown, Frederick county, Md.

President, Mrs Elizabeth Lichtenwalter—Secretary, Mrs Elizabeth Scott—Treasurer, Miss Sarah Kephart—Managers, Mrs Elizabeth Naill, Misses, Elizabeth Scott, Mary Shunk and Susan Null.

Parent Missionary and Education Society

of the Evangelical Lutheran Church, established by the Synod of Maryland and Virginia.

The following report was handed to us on the 13th of last month, by the Treasurer, who received it a few days previously, viz:

Rev. S. S. Schmucker and Rev. J. Medtart life members, by the payment of ten dollars each—Rev. B. Kurtz, D. F. Schaeffer, J. G. Morris, A. Reck, John Winter, Michael Wachter, Samuel K. Hoshour, Lewis Eichelberger, David Eyster, J. P. Cline, David Keplinger, Frederick Nusz, Peter Showman, Lancelot Bell, John Keller, John Steffy, G. Shryock, Peter Mony, Frederick K. Eichleberger, David Bixler, Margaret Miller, Mary Miller, Mary Hickman, George Lechliter, Margaret K. Rowan, Ann B. Schmidler, Sarah Borders, Elijah Jewett, Amelia Shepperd, Elizabeth Wolf, Catharine Wingard, Louisa Reck, John T. Cookus, Isaac Wysong, Catharine Smith, Elizabeth Entler, members, by the payment of one dollar annually.

The Treasurer acknowledges the receipt of the money from the foregoing subscriptions, being $46.

The Treasurer acknowledges a Donation from several Ladies of the Second English Lutheran Church, Philadelphia, by the Rev. C. P. Krauth, $3.00

The Treasurer of the Parent Missionary and Education Society ac-

knowledges the receipt of $33,55 cents, from Miss Rebecca Bayer, Treasurer of the Female Missionary and Education Society of Frederick.

And, $3,23 from Master H. Schell, Treasurer of the Juvenile Missionary and Education Society of Frederick.

LEWIS MEDTART, Treasurer.

Example for Lutherans.

It affords us pleasure to inform the readers of the Lutheran Intelligencer, that several societies have been formed in the Evangelical Lutheran congregation in this place, for the purpose of establishing a *Scholarship* at the Seminary in Gettysburg, Pa. Two of the societies are "Missionary and Education Societies," the one composed of male, and the other of female members of the congregation; and the third is called: "The Female sewing association of the Evangelical Lutheran Church in Hagerstown;" whose object is, the preparation of female needle work, to be sold with a view to aid the aforementioned societies in collecting funds to establish the *Scholarship* contemplated by them. The names of the officers of these societies, are as follows:

Male.	*Female.*
President, David Harry, sen.	President, Mrs Brumbach
Vice Pres. George Hager	Vice Pres. .. Kausler
.. Samuel Eichleberger	.. .. Kealhoffer
Secretary, Peter Artz, jr.	Secretary, Miss C. Yeckle
Treasurer, Philip Wingert	Treasurer, Mrs Eichleberger
And 20 Managers	And 20 Managers

Sewing Association.

Directors, Misses, E. Harrry, C. Lorschback, A. M. Shryock—Secretary, Miss C. Yeckle—Treasurer, Mrs Eichleberger.

This Association consists at present of about 30 young ladies, and it is expected that considerable accessions will be made to its number, after its existence shall be more generally known, and its truly benevolent and laudable object shall be more correctly understood. The members of this association contemplate setting apart a portion of each week for the purpose of being exclusively employed during that time for the benefit of the Seminary. "The work of their hands," it is expected, can be disposed of on advantageous terms in this place and neighborhood; but should this not be the case, they have received satisfactory assurances, that it will find purchasers at advanced prices in our seaport towns. The Missionary and Education Societies, it is thought, will embrace 200 members or more, many of whom have obligated themselves to contribute $1 per annum, and some will give

still more liberally.—In addition to all this, our brethren of the Evangelical Lutheran congregation in Funkstown, (about two miles from town,) are about forming themselves into a society for Missionary and Education purposes; and it is believed, will become auxiliary to us, and thus, by depositing their contributions in the same treasury, will help forward greatly the good work in which we have embarked, and hasten the period when we shall have a permanent fund, the proceeds of which will be adequate to accomplish the undertaking in the space of three years or less. So soon as we shall have ascertained the names of the officers of the Society at Funkstown, they shall be communicated.

Let every congregation in our community "go and do likewise;" and evince this liberality generally, in the support of the Gospel and of our Seminary; and we will not be crampt and hampered in all our movements to extend the borders of our Zion, and to supply the wants of our increasing but suffering Church; we will not be constantly hearing the cry: "Come over and help us" re-echoing in our ears, without an ability to pay any regard to that entreaty.—Verily the time has arrived when that "magic spell" which has so long bound Lutherans in lethargy and stupor, ought to be broken, and they should arise in their strength, and by their prayers, their influence and pecuniary aid, go forth "to the help of the Lord against the mighty."—Whither has the generous spirit of our enterprizing forefathers fled? I mean that spirit that animated a Francke, a Schwartz, a Muhlenberg, and an host of other worthies who lived, and prayed, and labored, and made sacrifices in days gone by?—Or are we the "degenerate sons of gallant sires"—the unworthy offspring of noble ancestors?—are we willing to sell our birth-right for a pottage of lentils, and to see the inestimable rights and privileges of our church, limited to a still smaller number of christians, until at last, weakened by successive diminutions, and borne down by overpowering and increasing rivals, we shall have to sit down, like the Jews by the banks of Babylon, and hanging our harps upon the willows, mourn and weep over the extinction of that church in the western world, which in the Eastern Hemisphere, was the first to come forth from the corruptions of Popery?—Shall the free and liberal institutions of Lutheranism be blotted out in the free and liberal Republic of America? Shall the bonds which bind us to our and our Father's church be sundered, and the bright prospects of our Zion on the fairest portion of the globe, be dashed forever?—or will we at last break through the fetters of avariciousness, indifference and deadness, and arise in the strength of God to the support of his cause? There is a spirit abroad in our land more threatening in its consequences, than the famine—

the pestilence—and all the dread artillery of war; the spirit of bigotry and self-aggrandizement on the one hand, and of infidelity and ungodliness on the other—a spirit which would usurp supreme authority and crush all opposition; and a spirit which would break down every thing that is holy, and sweep from creation the last hope of a sinking world. Witness the many-headed Hydra of bigotry—the hissing serpent more subtle than the one that beguiled our first parents—and witness the clubs of infidelity and the associations of iniquity in our populous cities; and then say, whether our infant republic is not in danger of becoming a ruthless Juggernaut, or an infidel giant, at whose feet alike, all the arrows of truth shall fall powerless? Let either of these combinations prevail, and our country will be brought to what infidel France once was—reeking in blood, and scathed by the blighting curse of an avenging God. In view of these things then let us arise in the majesty of our strength, and support the institutions of our Zion to the utmost extent of our ability—"Let but the divine glory, and the deliverance of a world in bondage become the all absorbing object—the concentrating point of holy enterprize; and then in the bright vision of faith, *we behold the church triumphant—her enemies confounded.* Then with thrilling emotions, we anticipate a participation in that ceaseless anthem of the redeemed throng—when ours shall be the joy of those, who have contributed their influence in hastening this grand consummation." Z.

Hagerstown, February 13, 1829.

Christian Zeal.

Mr. Editor—The spirit of benevolent enterprize which at the present time pervades the Christian church at large, and the rapid advances in spiritual improvement which distinguish the present age, must be a source of the most delightful anticipations to all, and especially to those who are warmly engaged in promoting the best interests of man. At a time when moral darkness gradually yields to the more salutary influence of unaffected devotion; when error and superstition retire before the flashes of eternal truth, and when sinners, feeling their unhappy condition, become convinced that salvation is attainable alone by sincere repentance for sin and faith in the Son of God At such a period the friends of Zion may well be encouraged to unshaken fidelity in the cause of their Master. And, with respect to a church through whose instrumentality the word of truth was again restored to degraded and suffering humanity; a church wherein our best, our strongest and holiest affections are con-

centrated; to whose best interests our time, our talents and our efforts are devoted—we feel no hesitation in saying, that there is cause for gratitue to God; there is ground for encouragement to intense and untiring action. Convinced that we are not wanting in means; and, that if the resources, which our church can command, were faithfully applied, it would eventuate in the accomplishment of the grand design in view.—you will permit me to lay before your readers a few points, which although before exhibited, have not been as generally attended to, as the peculiar relations and exigencies of the church imperiously demand.

It is well known that the spirit now generally prevailing in the church, is that of active zeal and earnestness in advancing her best interests. Her friends have felt the necessity of adopting a course of procedure, calculated to supply her members with the word of life, and of communicating, through various channels, such religious information as may have a tendency to encourage them in practical piety; in the cultivation of holy affections, and an unreserved submission to the will of God. Those efforts have generally been crowned with the most signal success. Still there is much undone: but we want help. Our members are numerous, and for the most part wealthy. We wish to enlist their energies in the cause. But this will only be effected by such who are not insensible to the claims of the church with reference to her members. Ministers therefore are obligated to take the deepest therein, whilst all the friends of our church are called on for aid.

Religious periodicals are, professedly, no inconsiderable auxiliaries in promoting the object now under consideration. The salutary influence exerted by such publications has been felt, and accordingly one was established by the Synod of Maryland and Virginia. This has been highly useful; many of its readers regard it as an invaluable medium of information respecting their church. It has been instrumental in calling into action the energies of many in behalf of our Zion: It has removed the prejudices of others, and, it is through it, that hundreds, who before were awfully ignorant of the church of their forefathers, are made acquainted with her character, and are now testifying their regard for her institutions by their aid in strengthening her walls. These facts demand the earnest co-operation of all our brethren. They are under obligations, the force of which they can never escape, to aid in extending the circulation of the "Intelligencer." It will become still more useful in future: Its improvement will advance with the number of its subscribers, whilst at the same time, its permanency will be secured. Considering the extent of our church, several thousand subscribers ought to be obtained. And thus will it afford cause of encouragement and gratification to the Editor, who, for his unremitted exertions in support of the publication, even amidst the cares and anxieties attendant on the discharge of many

professional duties, deserves the gratitude and claims the assistance of all his brethren in Christ. *Let them be united. In union there is strength;* whilst the motto of the destroyer is, *Divide et Impera.* SPES.

Rev. K's. Sermon on Sabbath Schools.

Mr. Editor.—I must ask of you to be indulged in a few remarks connected with the Rev. K's sermon, entitled "Christ blesses little children" from Mark 10: 13—14; recently preached before a Sabbath school in one of his congregations, and with a copy of which I have just been favoured. My object is not a review of the sermon itself, the merits of which are already far above any commendation my poor pen could give it; and which, after an attentive perusal, we could sincerely wish was in the hands of every Sunday school teacher and pupil in our churches, where its worth would be soon seen & felt; but to advert briefly to the manner in which this kind of instruction is viewed by our church, the attention it always has and still receives, and the unmerited charges which in this respect are often alledged against us.

The fact that the religious instruction of children has always been viewed by the Lutheran church, as an object of the first importance, is perhaps, through a want of correct information upon the subject, by many of your English readers, but imperfectly known. It is true it never has been reduced to that regular system which Sunday school instruction during the last twenty years has received; but with less systematic arrangement has always been a duty enforced by the authorities of our church; and since the reformation of Luther, whose many writings expressly for the benefit of the young, show that he felt the importance of this humble kind of instruction, it has always been binding upon every congregation in our connection to provide for the religious education of their children. In proof of this no more need be said than barely to advert to both the shorter and larger catechisms of this distinguished Reformer prepared professedly by this great & good man for the early instruction of children in the first principles of religion, and for the improvement of persons of more matured age and reflection. The fact too, that throughout the whole extent of our church in Europe, no teacher was in any way permitted to be connected with the education of children, who was not at the same time well qualified to superintend their religious improvement, is well known. So highly was this object viewed, that, in general not less than a whole day out of the six, independent of the Sabbath, was devoted to such instruction, based either upon the catechisms of the church, the sacred scriptures themselves, or familiar lectures upon both.

Nor is this only enjoined upon the teachers employed, but its actual performance is made the subject of the most rigid investigation by the superintendents, whose duty it is to see that this important object is not neglected. Of these excellent regulations every German Lutheran among us, who has received a part or the whole of his education in the land of his fathers, will assure us; and not a few have indeed been astonished to find that the same provisions upon this subject do not here prevail. Hence the fact, which has often been remarked upon with astonishment, that of the thousands who emigrate to this country, even of the very lowest orders of the German population, but seldom one is found who is not thoroughly versed in the first principles of the Christian religion, is not well acquainted with the whole nature and plan of salvation; and so familiar with the Bible, Luther's Catechism and Hymn book, and the immortal work of the pious Dr Arndt, called his "Wahres Christenthum," which generally form their little library, as the school-boy is with his alphabet. Their conduct and duties they measure by the rules which the scriptures teach: They seek to "sanctify the Lord God in their hearts, having a good conscience;" and, unlike many Christians nowadays, who make high professions of godliness and yet are ignorant of the very first doctrines of the Bible upon which their religion is built, they are ready, according to the direction of St Peter 3, 15, "always to give an answer to every man that asketh them a reason of the hope that is in them with meekness and fear;" and generally a reason so cogent and well founded that the vilest sophist cannot gainsay it. We cannot now dwell upon the great advantages of this mode of infantile instruction, but when we consider how important to our growth in piety and holiness and to our "holding fast the profession of our faith without wavering," is an intimate acquaintance with the principles and doctrines of the Bible, we should rejoice could it be said of us all as the Apostle said of his son Timothy—"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

But not only is the religious instruction of children made an object of such attention in our congregational schools, but every minister in a greater or lesser degree is bound to regard it as among his most important duties; and hence, even in our country, nothing has been more common than to find our ministers, especially when having the charge of only one or two congregations, (and no minister to be useful ought to have more) spending a part of the Sabbath, before morning service, in thus instructing the children and young members of the congregation; when either the catechism is explained, or familiar lectures given them founded upon it and the simplest portions of the scriptures. Nor can any one, at all acquainted with the Orphan House at Halle, the poor but good Frankius

by whom it was founded, the object it proposed to accomplish, and the asylum it actually afforded to thousands of children, where, besides countless other blessings, they were instructed in those things which made them wise unto salvation, and heirs of eternal glory,—every one, we say, acquainted with these facts must discover that the pious education of the children of our congregations has always been an object of primary importance, and a duty binding upon every pastor and congregation. And were our churches in this country situated as they are in Europe, we should almost question whether the above mode of imparting religious instruction to the young would not be superior to the system which now prevails. Certain it is that if both methods could be combined and pursued together, the best mode would then be obtained; and accordingly without knowing it, we see that, in some extensive schools in the North, the above is the precise plan they are beginning to fall upon and approve; and for ourselves have no doubt but that it will soon extensively prevail.

By the above remarks, our object particularly was to show the light in which the pious instruction of children is viewed by our church, and the attention it has constantly received since the days of Luther himself.—Our adopted principle has been, that in proportion to the attention paid to this subject, will be the progress of religion, and the friends devoted to its support. At present, in our congregations, it is too true, we have much to complain of. Our churches and church councils, in an unpardonable degree, have overlooked this important matter. They have unconsciously here been folding their arms in repose, under a weight of responsibility of the most serious kind Nor will their want of reflection upon this subject form for them any apology. The responsibility, great as it is, rests in its proper place; and our pastors and church councils will have themselves to see to it, how their conduct can be justified, and their skirts cleared from the blood of the thousands of young immortals who, by their neglect, perish in their sins. Every church member knows, that by the rite of Baptism the children of Christian parents are placed *immediately* under the care and guardianship of the church; which then becomes responsible, no less than their parents, for their spiritual interests, and must see that they are brought up in the fear and admonition of the Lord. But, ah, how little is the sacred duty regarded! How many here die in sin, who by proper religious instruction in the church, into whose membership by baptism they have been received, might early been made savingly acquainted with Christ, and adorned the doctrine of Jesus their Saviour in all things during a long life of usefulness. It is therefore here in infancy, in the nursery of the church, the work is overlooked, and the slow poison of death permitted to infuse itself into the moral veins and arteries of young immortals, which afterwards no physician

can remove. Here is the fountain which supplies the church, and is to make glad the city of our God: but alas, if this fountain continually send forth only wild and little waters, how can it help but poison and destroy? But, besides noticing the attention which the Lutheran church has always paid to the subject of Infantile Instruction, we wished to advert to the forcible manner in which our Synods have recently urged this subject upon the attention of their pastors individually, and their people generally; as well as add a few extracts from the interesting discourse above alluded to; every page of which is filled with encouragement to those thus piously engaged in bringing 'little children to Christ' that he may bless them, and which we are assured, from the impression made upon our own minds, will indeed be read with profit. But these our present engagements compel us to defer for a future communication.

A Member of the Lutheran Church.

A Good Example.

A few weeks ago, Mr. Editor, while passing through the country I chanced to tarry for a few days with a respectable member of our church, who also holds in it the office of warden. Whilst freely conversing together, a young man of very ordinary appearance entered, and addressing himself to my host, Mr. E., asked for the subscription list of the minister, and adding, 'If I am not mistaken I subscribed the small sum of two dollars to his support, and suppose it nearly due; or if not due, still it ought to be paid rather before than after the time, which I now wish to do, and have my subscription renewed;' when the following conversation was commenced; and as my friend the warden, whom I soon discovered to be truly a changed and devoted man, informed me was protracted by himself, in order to test the piety aud earnestness of Mr. P. who had now for more than two years been a worthy member of the church. The whole, as well as my memory served me, I entered upon my journal, and hoping it will be read with profit, extract it for your paper.

Warden.—Why, Mr. P. are you are anxious, at so early a date, to pay your subscription—it is not yet due?

Mr. P.—Being no longer engaged by my former employer, and living in a different part of the country, it is seldom that I return to this neighborhood; and as I am now here on a visit to my friends I would like to pay it. It is uncertain whether I shall be here again before the year is up, when it will be due; and consequently our minister be disappointed.

Ward.—I am pleased, Mr. P. to see you so punctual in your engagements, but it is not common to pay such subscriptions till the end of the

year; and should you be somewhat later it could not matter much.

Mr. P.—I know that it is not the practice to pay the minister till his year is up; but certainly the practice is both an *unreasonable* and *unjust* one.

Ward.—Why do you call it an *unreasonable* and *unjust* practice? your language is too severe.

Mr. P.—My language is not too severe. The practice is both *unreasonable* and *unjust*, when it keeps back from the minister his pay at the time it is due him, and ought to be received. At the close of each day I feel myself entitled to my pay for that day's labor; and no employer refuses to give it. But by our ministers the whole twelve month's service must be rendered before any compensation is received for the first month; which, by the time payment is made, has already been due eleven months; and consequently is kept back this length of time. But what is most distressing, often a very large family (for ministers in common with all poor men are not commonly without this blessing,) during this time must be supported; and we all know they have but little before hand for this purpose. In worldly matters such imposition would soon be exposed; but here where it is most out of place, it is most practiced.

Ward.—But how would your not paying up immediately greatly disappoint him.

Mr. P.—It is true, my small sum might not, but should all his subscribers, or only a considerable part of them do so, he surely would be greatly disappointed; and all are as much at liberty to do so as myself.—Besides, as our pastor must wait till the end of the year for his salary, and yet in the mean time live, he must either have beforehand a sufficiency to support his family during a whole year, which is not probable, or depend upon the credit given him till this period. These debts then will be due, & if he be disappointed in getting his expected salary, how greatly must it interfere with his arrangements; embarrass his circumstances—and, by distress of mind, destroy his usefulness as a minister.

Ward—As you intend no longer to reside in this neighborhood; and cannot enjoy the services of our minister and church, why are you still anxious to continue your subscription?

Mr P.—This, I confess, may seem strange in a young man, particularly, in poor circumstances like myself; but I have a good reason for it. Having as I hope been made, from a daring sinner, a child of grace, through the instrumentality of our minister; and by him received into the communion of the church, such has become my attachment both to him and the congregation, that I most cheerfully give my little mite for his support, which is by far too small, and for the general benefit of the congregation, that through the smallness of the salary, he may not be compelled to desert it.

Ward.—But why do you say the salary is too small; our minister you must recollect has four or five congregations in charge, so that his support must be well provided for?

Mr P.—As far as I can judge, it must be by far too small; and cannot afford a decent living for any man, and especially when a family must be supported. His having four or five congregations is no matter, for if none of them pay him more liberally than ours, his whole income I repeat, is but a bare trifle; so little, that for one, poor as I am, I should be ashamed to offer it to him. We as christians, surely are guilty of the greatest ingratitude. It is true, ministers must preach the gospel, being solemnly ordained thereto; nor can they withdraw from it, for the Scriptures denounce a woe upon such as are appointed and yet preach not the gospel. But certainly, they are not bound to preach and labour for such as can repay their services liberally, and do not. "They that preach the gospel, must live by the gospel." The sin therefore, lies at our own door, and I fear will be much greater than any of us expect. For my part, I feel I ought to do much more; and pray my situation will soon allow me to increase the little mite I give to our pastor, and for the support and spread of the Bible, to what it should be.

Ward—But you should feel satisfied at the amount of your subscription; you are only a labouring man, and already your subscription is nearly half as much as the richest man's in our settlement belonging to the church. Others are much more wealthy, let them do their part, and the church will be supported.

Mr P.—It is true, I am only a poor labouring man, dependent upon my daily work for my support. But though poor, my little subscription of two dollars is only a trifle, and much less than I should do. When I am regularly at my work in the shop, I can earn easily one dollar per day, this then is at best only the labour of 2 *days* out of 365 given to the Lord; and if the Lord required the tenth of Israel of old, surely, what we give now-a-days is but a trifle. But we owe him much. God grants us daily health, the use of all our faculties and powers so that we can labour profitably; enables us by industry to provide a comfortable living; and as to myself, has preserved me from a course of sin and wickedness, which already has been the ruin of thousands, and was near ruining me; but what places me under the greatest obligation to him, is that, by the preaching of his gospel, I was brought to see my lost and sinful state, and reform; so that now, I am a member, though a very unworthy one, of Christ's family, and have a good hope of everlasting life. When therefore, I consider of all these things, I feel thankful that, although poor, I can do so much; but as I said, it is only like the poor widow's mite, which the Bible tells us, the

Lord owned and blessed. As you remark, I know there are many rich members of the church who contribute but little more than myself, and yet they have valuable farms and lay up their thousands at the end of the year; but then, their sinning in this respect, their cold ingratitude—their unjustly withholding from the Lord his own, is no, excuse for me to act in the same way. What they do will never clear my skirts; and as we must stand upon our own accounts at the great *day* of *reckoning*, I wish mine to be as straight as possible, that it may soon be added up and balanced. And, indeed! I should be very sorry to exchange it for many *perplexing ones* which I fear must be given in to the Judge, without knowing how they can possibly be reckoned out and settled. I fear on that day a great *gift* at *addition* and *calculation* will be very necessary, else the great Judge will not be able to understand the accounts, and decide them in his own way, I repeat it therefore, that no matter how our rich members do, I wish *my account* to be as plain and even as possible; and fear after all, plain and simple as it is, I shall have my share of trouble to make it out, have it passed and obtain the *order for my reward.* But as I am delaying too long, please to receive my little sum, mark my subscription paid, and renew it for the next year,

Such, Mr Editor, is the substance of the interesting conversation I had by chance the satisfaction of witnessing; and which as observed above, I set down as well as my memory served me. Indeed, I thought it myself, rather an unfair trial of the poor young man's piety and devotion to the interests of his master and church; for we ought not to be the means of temptation to each other, but rather guard, especially, our weaker brethren, against it. But what a lesson of reproof does it not speak to many of us? How does it address itself to those of us in the church, who possess the riches of the earth, and yet do but little more than this poor labourer for the prosperity of Zion, and for the support of those servants of Christ, who are commissioned to keep watch upon her walls? But the honest and pointed language of this poor, but worthy member of the church, needs not our comment to give it force. Like the poor widow of whom he speaks, mentioned Mark xii 42. though small, his offering was great in the sight of God and shall have its abundant reward.

A Member of the Church.

Second Professorship,

in the Seminary of the Evangelical Lutheran Church.

The Editor would ask the members of our Lutheran Zion, to remember, that the Directors of our Seminary, intend to call a Professor

most eminent for piety and learning from Europe, who, in conjunction with our present highly gifted Professor, will, under God, not only give a high standing to the Seminary, but in the course of a few years, fit men for the Ministry, who shall be armed equal to any uninspired men; for the cause of Jesus Christ. To realize the grand object in view, a number of members of our Zion have subscribed one hundred dollars each, in order to associate sufficient with themselves, to raise $10,000. This sum would no doubt have already been subscribed, but no particular agent having been appointed, to call upon our devoted members, but few have been added. We deem it our duty to state explicitly and positively, that the project has not been abandoned, and that when the different Synods meet, measures will no doubt be adopted, to secure a fund, requisite for the complete establishment of the Seminary. The Editor has in view, to subscribe two hundred dollars, rather than that the church shall not have a Theological Seminary of the first order. He would have stated this earlier and subscribed accordingly, but as he has no wish to appear conspicuous, and when nothing is operated; and felt, as if more zeal ought to be displayed by many, to support the Intelligencer, the very instrument which is calculated to put our people *right*, he deferred making any declaration upon the subject. Thus much has been said now, in order to satisfy *some who are apt to see the mote in the eye of a neighbor*, that the Editor, if not forced out of the way, will not, after a service of twenty-one years, regard any exertion too great, which may be needed to promote the cause of his master, within the bounds of that Church, in which he received the first milk of the gospel and to which he has been regularly attached for thirty years past.

Since writing the above, we have been requested to inform our readers that "Two subscriptions of $100 each, have lately been added to the list already given, by a friend in North Carolina, who does not wish his name to be mentioned." And, are there not many of our people, whom God has blessed with wealth—that take a deep interest in the church of their ancestors, and having it in their power, to place their descendants upon the most desirable ground, within this church, that will spare the sum required?

Miscellaneous.

We have with considerable expense, enlarged the present number, upon the entreaties of some brethren, who have promised to obtain additional subscribers. If a sufficient number are procured, to warrant it, the Intelligencer will appear for the ensuing year in this form. The

proposition, made in our introduction, it is hoped will not be lost sight of.

MISSIONS.

From the Survey of Missionary Stations under the American Board, which is contained in the Missionary Herald for January, the following paragraphs are selected:

BOMBAY.

Preaching.—No considerable change in the communication or reception of the truths of the Gospel has been witnessed at the station. The number of those who attend the Mission Chapel on the Sabbath is somewhat increasing; and among the hearers are some of the young females from the mission schools with their teachers. One of the missionaries visited about thirty towns and villages on the coast between Bombay and Goa, preaching the Gospel. In some of these towns no Christian missionary had ever been before.

The Press.—The edition of the New Testament, translated by the missionaries, and printed at the mission press in the year 1826, was soon exhausted; and in December last a second edition was in press, and was probably finished some time ago. School-books, religious Tracts, and portions of Scripture, have been printed, as the exigences of the mission and opportunities for circulating them required. More than *sixty thousand* copies of these were published in the Mahratta language, for the use of the mission, in one year, and *eight thousand* copies of similar books for the Society for Promoting Christian Knowledge, besides a considerable number of books in English for those Societies and individuals,

Distribution of Books and Tracts.—Besides one entire edition of the New Testament, and the other books previously published amounting to more than 75,000 copies, about half the Mahratta books mentioned above as printed in one year, were distributed before that year closed. During the tour through the towns between Bombay and Goa, 2,000 copies of Tracts and portions of Scripture were distributed to persons who received them with great eagerness. Tracts are given to those only who are able and promise to read them through. A general Tract Society was formed at the last meeting of the Missionary Union, consisting of the Missionaries of the Board, and of the London, Church, and Scottish Missionary Societies, by which the patronage of the London Tract Society is secured.

Education.—There were, by the last accounts, 24 free schools, containing 1499 boys and 86 girls: 114 of whom were children of Jewish parents. During the preceding year 934 entered the schools, and 840 left them. There were also 10 schools for girls exclusively, containing 380 pupils.—One woman, a teacher of a female school, lately died, commending her spirit to the Lord Jesus, having for some time previous declared her full belief in Christianity.

Missionaries to Africa.

Rev. Messrs. Hencke, Salbach, Holtzwarth and Schmid, late of the Basle Theological Seminary, sailed from London, Oct. 11th, as missionaries to Acra, on the Gold Coast, in Western Africa, where there is a settlement of Europeans. About the same time, Messrs. Munro & Peck, sailed for Sierra Leone, and Mr and Mrs Marshall for the River Gambia, under the patronage of the Wesleyan Missionary Society.

It is interesting to see the standard of the cross erected at so many points on the borders of that vast empire of sin, which, we know, in due time shall be converted to Christ.

Beginning at the Northern shore of Africa, we find that all the principal towns, such as, Tripoli, Fez, Algiers and Morocco, have been occasionally visited by the Mediterranean missionaries, who have not failed to sow some seeds of Gospel truth, both by conversation and the distribution of the Scriptures.

Passing Westerly, we find in latitude 13 deg. 30 minutes North, a missionary station at the mouth of the Gambia, where the Rev. Mr. Dawson is labouring, and is now to be reinforced by Mr. and Mrs. Marshall.

A few degrees further South, is the English Colony of Sierra Leone; and in latitude 6 deg. 25 minutes the mouth of Mesurado River, where is located the principal settlement of the American Colony. In both these Colonies a number of faithful missionaries are stationed.

Acra, the place to which Messrs. Hencke, Salbach, Holtzwarth and Schmid are destined, is in latitude 5 deg. 31 minutes North.

Dr. Bruno.

We are indebted to a friend for the following interesting extract from a letter, dated Liverpool, May 10, 1828.—*Pandect.*

His (Lord Byron's) constant companion in Greece was Dr Bruno; a physician who entered fully into the Deistical and Atheistical notions of Lord Byron. He was skilled in every branch of science and learning, and acquainted with almost all languages, and with the best authors in each language. He had been educated in all the mummeries of Italian popery, and in it saw an absurdity at which his whole soul revolted; he therefore looked upon religion as an artifice to keep in awe the vulgar. But the death of his beloved friend was a stroke to him which he could not bear On surveying his corpse, he saw that all that scintillation of wit, all that strength of intellect, all that halo of glory which his admirer threw around him was wholly extinguished, and that forever, as regards this world. In a paroxysm of grief, Dr. Bruno

tore himself away from Greece, and retired to Geneva, there to endeavor to sooth his deeply wounded spirit. Providentially he fell into the company of an English missionary, who urged him to read the Scriptures, (the book of all others he had most neglected,) that he might learn from it resignation to the Divine will, in all its allotments. Thus eading and intercourse with the pious teacher at length brought Dr. Bruno to lay all his learning and attainments at the foot of the cross, and to determine himself to become a preacher of the gospel he had once despised. With this view he retired from the busy world, to hold converse with the Father of spirits, and to receive instruction in the momentous truths of Christianity. He is now actually set out on his return to Greece, there to unfold the banners of the cross, and preach Christ crucified, under the humble guise of a missionary, to his benighted countrymen. Well may we say, "What hath God wrought?"

Religious Intelligence.

A New York paper states that 21 Roman Catholic priests, have lately landed at that port from Europe, destined to settle in the Valley of the Mississippi; for the support of whom the Pope has this year appropriated One Hundred Thousand Dollars. The large sums which the Romish church silently and unostentatiously devotes to the propagation of her faith in this country, are in striking contrast with the active but comparatively unproductive efforts of other denominations. What other church in the world would or could appropriate 100,000 dollars a year to the promotion of her views in any particular section of this country? Perhaps no better field in all the world could have been selected by the Holy See for its object, than the Valley of the Mississippi. Immense in its extent, with, at present, a population equal to that of the whole territory of the United States fifty years ago, and increasing with the most unprecedented rapidity, there is no knowing what influences, in the changes of time, these silent movements may exert upon the general condition of that vast region.

Inhumanity of Popery.

A citizen of Charleston, S. C. states, in the Charleston Observer of that city, that in 1800, he was in New-Orleans, on the festival of the Nativity; that the procession commenced near the altar in the Cathedral, and the pretended image of the infant Saviour was carried out under a richly embroidered canopy. The procession was led by four soldiers with fixed bayonets. The citizen says, "I was ordered to kneel, but retreated two steps, and stood. The soldier, with his bayonet pointed to my breast,

ordered me again, with a threatening aspect, to kneel. I retreated two steps, and then fell on one knee, till the procession passed. I am morally certain, that unless I had thus far complied with their idolatrous worship, I should have been pierced through!"

Roman Catholics.

It is said that this denomination is rapidly increasing by emigration from Europe, and in other ways. Large sums of money are annually expended by the church of Rome, in the erection of meeting-houses, and in the support of priests in America. The number of Catholics in the U. States was estimated, several years ago, at 600,000. If so, the present number is doubtless great.—[*Quar. Reg.*

Anecdote.

The following anecdote was related to us the other day, by a gentleman from Ireland:—Some years since, the minister of his parish being absent on a journey, his place was supplied by a stranger, whose discourses at first were mere moral essays. The elders of the church, who had been accustomed to feed on the "pure milk of the word," had no relish for the light trash now dealt out to them. They therefore, after consulting together, sent their new minister the following text of Scripture on a card —"*Sir, we would see Jesus.*" The next sabbath they were delighted with a truly evangelical sermon from these words—"*Then were the disciples glad, when they saw the Lord.*"—*N. Y. Ob.*

Singular Effects of Beauty on a Young Man.

Bishop Dupoy invited one day to dinner, two clergymen and three ladies; he noticed that during the whole repast, the youngest of the two clergymen had his eyes steadily fixed on one of the ladies who was very handsome. The Bishop, after dinner, when the ladies had retired, asked him what he thought of the beauty he had just been looking at. The clergyman answered, "My lord, in looking at the lady, I was reflecting that her beautiful forehead will one day be covered with wrinkles; that the coral on her lips will pass to her eyes, the vivacity of which will be extinguished; that the ivory of her teeth will be changed to ebony; that to the lilies and roses of her complexion, the withered appearance of care will succeed; that her fine soft skin will become a dry parchment; that her agreeable smiles will be converted into grimaces; and that, at length she will become the antitode of Love." I never should have supposed, said the Bishop, that the sight of a fine woman would have inspired a young man with such profound meditations.

Christmas.

The first traces which we find of the observance of this day [in commemoration of the birth of our Saviour] are in the second century. The decretal epistles, indeed, carry it up a little higher, and say that Telisphorus, who lived in the reign of Antoninus Pius, ordered divine service to be celebrated, and an angelic hymn to be sung the night before the nativity of our Saviour. That it was kept before the time of Constantine, we have a melancholy proof; for whilst the persecution raged under Dioclesian, who then kept his court at Nicomedia, that tyrant among other acts of cruelty, finding multitudes of Christians assembled together to celebrate Christ's nativity, commanded the church doors where they were met to be shut, and fire to be put to it, which soon reduced them and the church to ashes.

Church and Theatre.

The following "Card," says the N. Y. Christian Advocate, is taken from one of our daily papers.

"*A Card.*—The joint Committee for the Oratorio take the earliest opportunity of informing the public, that Madame Feron will not sing at St. Paul's Church this evening, being prevented from her charitable intentions by circumstances connected with her engagement at the *Park Theatre.*"

Interesting to Drunkards.

The evils resulting from the brutifying and destructive vice, *intemperance*, have become so alarming in some portions of our country, as to render legislative interference necessary in order to shield the unprotected from beggary and pauperism. A bill is *now*, we understand, before the Legislature of North Carolina, which has for its object the relief of those females who are so unfortunate as to have *drunken husbands*. One provision of the bill is, in case the husband is squandering his substance by immoderate drinking and its attendant vices, "that all property that may thereafter be acquired by the wife, shall not be liable for debts contracted by him, but shall be secured to the wife for her support and that of her family. This we deem a wise and judicious measure; but since at the present day, there are females, who, regardless of public shame, the intreaties of friends, and the disgrace and misery they bring on their families, abandon themselves to this vice, would it not be well, when on the subject, to provide for the relief of those unfortunate husbands who are cursed with *drunken wives.*—[*Eastern Argus.*